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A SAMARITAN GRAMMAR.¹

Mr. J. Rosenberg, who styles himself "professor of modern and Semitic languages" (whatever that may mean), does not come into court with clean hands. About a year ago he published in the same "Die Kunst der Polyglottie" series, as No. 66, an *Assyrische Sprachlehre*, which, after having been weighed in the balance by Dr. Muss-Arnolt,² was found to be more than wanting. But not only did Mr. Rosenberg play fast and loose with Assyrian forms and readings; he involved his own reputation for honesty and righteous literary dealing in the meshes of a vulgar plagiarism. In following all too closely Mr. L. W. King's *First Steps in Assyrian*, he went one step too far; and he was rather rudely held up by Mr. E. A. W. Budge, of the British Museum.³

Nothing daunted, Mr. Rosenberg has continued in the same path. The Samaritan language and its literature are fields of work which lie aside from the beaten track of Semitic studies, even as the Samaritans themselves have lived and are living their lives in the almost sweet contentment of isolation. Our universities do not maintain professorial chairs for Samaritan; and not one of the many widely advertised series of world-literature extracts contains a single citation from Samaritan literature. The world has judged rightly. There is nothing in this literature to tempt anything higher than an antiquarian; and even the Semitic philologist *ex professis* touches it with tongs only, in view of the well-known poor condition in which the various texts have come down to us and the evident ignorance of the language itself on the part of the epigones who wrote it.⁴ I cannot see that there was any crying need for a Samaritan grammar—other than that of filling up "Die Kunst der Polyglottie." As long as the texts, such as those published in Heidenheim's *Bibliotheca Samaritana*, have not been ordered and sifted, and the guiding thread through the labyrinth of Samaritan textual tradition has not been found, Petermann's *Brevis linguae Samaritanæ grammatica* (Carolsruhae et Lipsiae, 1873) will remain all-sufficient. But Mr. Rosenberg has judged differently; and here was an almost untenanted house in which he could be sure there were not many Budes and Muss-Arnolts prowling around. But I have taken the trouble—much more trouble than the whole matter is worth—and have done some detective work in a quiet way. I have not pushed my examination far afield; others may follow, if they wish.

Mr. Rosenberg seems to have a strange liking for the *Real-Encyclopädie für protestantische Theologie*, 2d ed.; especially for Vol. XIII; more especially for the article "Samaritaner." I find whole sentences taken from this article; e. g., p. 78, ll. 22–25 (*loc. cit.*, p. 350); p. 80, ll. 6–9 (*loc. cit.*, p. 354); p. 81, ll. 19–24, 28–31; p. 82, ll. 1–3 (*loc. cit.*, p. 351); p. 82, ll. 9–12, 13–16 (*loc. cit.*, p. 354). Our author must have the credit,

¹ DIE KUNST DER POLYGLOTTIE, 71^{ter} Theil: "Lehrbuch der samaritanischen Sprache und Literatur." Von J. Rosenberg, Professor für moderne und semitische Sprachen. Wien, Pest, Leipzig: A. Hartleben's Verlag [no date]. viii + 182 pp.; 12mo.

² *AJSL.*, Vol. XVII, p. 123.

³ *Athenæum*, London, December 8, 1900.

⁴ Kohn in *ZDMG.*, Vol. XLVII, pp. 628 sq.; Nöldeke in *EB.*, Vol. I, p. 284.

at least, of being up to date. In one place he prefers the third edition to the second of this excellent encyclopædia. On p. 79 I find a section on the Samaritan⁵ translator into Greek, Symmachus. The first seven lines of this section are lifted bodily out of Vol. III, p. 23, of this third edition (= "Urtext und Uebersetzungen der Bibel," p. 82). In the process Symmachus ben Joseph becomes יוסף בן סומכוס; and the designation of Vol. I of Geiger's *Zeitschrift* becomes a *J*, so that the title reads "*Jüd. Ztschr. f. W. L. J.*, 1862." But to this injury Mr. Rosenberg adds a sin. Of Symmachus's translation he says: "Gegenwärtig gehören Manuscripte dieser Uebersetzung zu den grössten Seltenheiten; abgedruckt findet sie sich nirgends;" a statement which shows that he who penned it has not the slightest idea as to the *provenance* of the remains of this translator's work.

One might be inclined to let such matters pass without notice as being trivial and petty. But they are characteristic of the whole of the little book. The author knows not whereof he speaks. His is to be a *Lehrbuch* not only of the Samaritan language, but also of its literature. What can he tell us about this literature, if his section on the "Samaritan Studies of European Scholars" (p. 7) contains a reference only to Scaliger, Huntington, and the few letters exchanged between the Samaritan high-priests and some European correspondents? Where are Jean Morin, Edmund Castell, W. Gesenius, Silvester de Sacy, J. Juynboll, Frederick Uhlemann, Abraham Geiger, Abraham Kuenen, Heinrich Petermann, Samuel Kohn, M. Heidenheim, etc., etc.? In the preface the author speaks approvingly of his "Ausführliches Literaturverzeichniss." Now, the "Verzeichniss" on pp. 85-9 is a most wonderful construction; its quinquepartite division into German, English, French, Hebrew, and Latin works may serve the purpose of the multifarious readers of a *Polyglottie*. But it looks strange. And if you commence to sift it down to its proper proportions, of what help can such general references as "Grätz, *Gesch. der Juden*," "Frankel-Grätz, *Monatschrift*," "*Jewish Quarterly Review*," with their eleven, forty-four, or thirteen volumes apiece, be to a student; or have been to the compiler of this grammar? I venture to suggest that many of the books mentioned have never come within his visual field—"Silvester de Sacy, *Chrestomathie arabe*," "Mills, *Dissertt. Selectae*"—but are a tribute to the learning of the author of the article in the *Protest. Real-Lexicon* and the like. A large number of Bible cyclopædias are included (among them the *Jewish "Enciclopedia"*, N. Y., 1901); but, with as much propriety almost, ten or twelve other such works might easily have been added to swell the list. The climax is capped by the string of Hebrew authorities; the anonymity of which savors strongly of second-hand clothes. How incomplete the collection as a whole is can be seen at a glance. I jot down a few titles, taken from my own collection, which ought not to have been omitted:

Hermann Baneth, *Des Samaritaners Marqah . . . Abhandlung*. Berlin, 1888.

⁵ Though see Swete, *An Introduction to the Old Testament in Greek*, p. 49.

- Adalb. Merx, *Carmina Samaritana*, Acad. dei Lincei iii. Roma, 1887.
 Leopold Wreschner, *Samaritanische Traditionen*. Berlin, 1887.
 O. T. Crane, *The Samaritan Chronicle Translated*. N. Y., 1890.
 A. Neubauer, "Un Commentaire samaritain inconnu," *JA.*, 1873, pp. 87 sqq.
 A. Eckstein, *Gesch. und Bedeutung der Stadt Sichem*. Berlin, 1886.
 I. Taglicht, *Die Kuthäer als Beobachter des Gesetzes*. Berlin, 1888.
 Robert Young, *Samaritan Root-Book*. Edinburgh, 1862.
 N. Cohn, *Die Zaräath-Gesetze nach Yūsuf ibn Salāmah*. Frankfurt a. M., 1899.
 Schürer, *Gesch. d. jüd. Volkes*, Vol. II (see index).
 Mills, *Nablus and the Modern Samaritans*.
 G. Margoliouth, *Descriptive List of the Hebr. and Samar. MSS. in the Brit. Mus.* London, 1893.
 S. Kohn, "Zur neuesten Litteratur über die Samaritaner," *ZDMG.*, Vol. XXXIX, pp. 165 sqq.; "Die samaritanische Pentateuch-Uebersetzung," *ibid.*, Vol. XLIX, pp. 626 sqq.

Individual mistakes abound. On p. 77 the famous scroll of the Law preserved at Nablus is said to have been written by Abisha, the *grand-son* of the high-priest Phineas; but in the letter of Meshalmah ben Ab Sechusah it is expressly said that he was the *son*⁶ of Phineas. P. 78, no account is taken of the description given⁷ by W. S. Watson of the Samaritan-Hebrew MS. formerly in his possession (now in the New York Public Library), dated 1232 A. D.; one of the oldest and most complete. Nor do I find any reference to the celebrated MS. dated 656 A. D., which is also in Mr. Watson's possession;⁸ and of which the fragments described by Rosen⁹ and by Moore¹⁰ are evidently a part. W. A. Neumann's *Studien über zwei Blätter aus einer alten samar. Pent.-Handschrift* (Vienna, 1896) also deserves a mention. This text is published, not only in the three editions mentioned on p. 78, but also in Kennicott's *Vetus Testamentum Hebraicum* (Oxford, 1778); Bagster's *Biblia Sacra Polyglotta* (London, 1817-28); Lee, *Biblia Sacra Polyglotta* (London, 1831); and eighteen chapters under the title "Targum Shomroni" (Halle, 1758).¹¹

P. 79: The author knows of the τὸ Σαμαρειτικόν citations only from Hottinger. It is difficult to think that he has not heard of Field's *Hexapla Origenis*, Vol. I, pp. lxxxii sq.; of S. Kohn's article in the *Monatschrift*, 1893, pp. 1 sq., 49 sq.; *ZDMG.*, Vol. XLVII, p. 650; of Nestle in *Urtext*, etc., p. 206. It is rather amusing to read that "Die Kirchenväter des dritten und vierten Jahrhunderts citieren sehr oft die Uebersetzung τὸ Σαμ.;" seeing that the citations all come from Origen's *Hexapla*.

P. 81: On liturgical literature see Cowley's article, *JAR.*, Vol. VII, p. 121, and on the ritual works, *ibid.*, Vol. XI, p. 694.

⁶ Heidenheim, *Deutsche Vierteljahrschrift*, Vol. I, p. 99; *Bibl. Samar.*, Vol. I, p. xiv, and in this very book under review, p. 149.

⁷ *HEBRAICA*, Vols. IX, X.

⁹ *ZDMG.*, Vol. XVIII, p. 582.

⁸ *AJSL.*, Vol. XIII, p. 317.

¹⁰ *PAOS.*, 1881, p. xxxv.

¹¹ Though Kohn (*ZDMG.*, Vol. XLVII, p. 628) gives the date as 1750.

P. 82: The misstatement that there is only one MS. of the book of Joshua comes from the *Real-Encyklopädie*. There are MSS. at the British Museum and at Trinity College, Cambridge.

P. 83: The few grammatical works do not date from the fifteenth century. Ibrahim ben Faraj lived at the time of Saladin; Abu Said in the twelfth century. The *البغية* mentioned in No. 1 is merely a compendium of No. 2.

P. 84: It is nowhere stated that Eupolemus was a Samaritan. See Schürer, Vol. II, p. 734.

The commentary of Ibrahim of the tribe of Jacob was not published by Geiger in *ZDMG.*, Vol. XVII, etc. A few specimens only were given. For *Manga* read *Munajja*.

In the chrestomathy the greater part of the selections are accompanied by a transliteration in Hebrew characters. This uselessly increases the volume of the book and is of absolutely no service to the real student. More serious is the fact that twenty-two pages are taken up with a grammar of the so-called Samaritan Hebrew. It is quite impossible to see what this has to do with a grammar and chrestomathy of the peculiar Samaritan dialect of the Aramæan; especially as the author himself states (p. 28) that there is no real difference between the Masoretic and the Samaritan Hebrew, except in the matter of traditional pronunciation. The real Samaritan-Aramaic grammar is contained in barely twenty-six pages, and is, of course, nothing but an excerpt from Petermann. As Petermann's work was written in 1873, we are here in Mr. Rosenberg's book nearly thirty years below the level of the present stage of Semitic linguistics. One need but look at the "Nomina Masculina" in six classes and the "Weibliche Nomina" in four (p. 55). In the paradigms for noun and verb, each form is taken from a different root, so that it is impossible to get a complete idea of the declension of a single Samaritan noun or a single Samaritan verb. I can only surmise that some subtle pedagogic principle has guided the author in so novel an arrangement. The only pages of real interest are those at the very end containing a facsimile of the Arabic and Samaritan letter of the high-priest Jacob Aaron of Nablus.

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METERS AND STROPHES IN ECCLESIASTICUS.¹

This pamphlet is the reproduction and continuation of the author's studies in the *Revue biblique* of last year. He seeks to show that the portion of MS. A of Ben-Sira published by Cowley & Neubauer (1897) and Schechter & Taylor (1899) is arranged in strophes of twelve or six couplets (against D. H. Müller and N. Peters, who favor ten-couplet strophes). With considerable ingenuity, but not without occasional violence, he makes out a number of such strophes; the demonstration of his thesis

¹ MÈTRES ET STROPHES DANS LES FRAGMENTS HÉBREUX DU MANUSCRIT A DE L'ECCLESIASTIQUE. Par Hubert Grimme. Traduit par H. Savoy. Leipzig: Otto Harrassowitz, 1901. 63 pp.; 8vo.